



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

highly the diligence of the modern tourist; his prototype of the early eighteenth century excelled him. "According to Misson, a voyager ought to carry with him a cane divided into several measures, or a piece of pack-thread well twined and waxed, fifty fathom long and divided into feet by knots, so as to be able to measure the height of towers and the bigness of pillars and the dimensions of everything so far as he is able." Count Leopold Berchtold sadly encouraged the seeker after information for information's sake by advising him to ask, among others, the following questions:

"Which are the favorite herbs of the sheep of this country?"

"Are there many instances of people having been bit by mad animals?"

"Is the state of a bachelor aggravated and rendered less desirable? By what means?"

"What is the value of whales of different sizes?"

English Travelers of the Renaissance has nothing in common with attempts to make a little romantic or humorous capital out of a slender historic theme. It is breezy, accurate, not pedantic, but adequately respectful in tone toward the more serious aspects of the subjects of which it treats.

THE UNCONSCIOUS. By MORTON PRINCE, M.D., LL.D. New York: The Macmillan Company, 1914.

Modern psychologists seem almost painfully anxious to put their science upon the same basis as other sciences, first by making it experimental, and secondly by showing its practical applicability to the varied problems of life. Sometimes the lay reader cannot help feeling that the results obtained by experimental methods are neither so accurate nor so important as they are assumed to be; and although interesting principles have been deduced which bear upon the art of teaching, the choice of a vocation, and like affairs of practical concern, psychology in these matters has not yet succeeded in taking the commanding position which its professors claim for it. In the department of mental therapy, however, results of unquestionable value have been obtained, and it is, incidentally, to work done in this department that most of the new knowledge regarding the human mind and personality has been acquired. In *The Unconscious* Dr. Prince has aimed to reach conclusions such as are, or may prove to be, useful in medicine; but, in this volume, he stops just short of the discussion of mental diseases as such. The result of this definiteness of aim and of this restriction of scope is that his book furnishes probably the best introduction which has been written to the study of the most vital part of the newer psychology. For the subconscious, it has been said, is not merely a psychological problem; it is *the* problem of psychology. In the study of this subject, most of the significant facts, it is true, are drawn from the observation of abnormal patients, and hypnotism—a sort of painless and harmless mental vivisection—is the principal instrument of inquiry. But the author uses pathological data with discretion, avoiding whatever is speculative, sensational, or merely technical, and confines himself to those facts which best serve to illuminate the general subject.

Dr. Prince keeps clear of metaphysical complications, and maintains the doctrine of "psychophysical parallelism" with far less labor and confusion of thought than do most psychological writers. The unsolved—

perhaps unsolvable—question as to whether “brain events” determine thoughts, or whether thoughts cause modification of the brain substance, is excluded from consideration, and its unladen ghost does not haunt the reader in the form either of ambiguous statements or of too frequent disclaimers. In harmony with this unmetaphysical point of view, the author rejects Myers’s doctrine of the “subliminal” as a thing of unproved reality and as an unnecessary assumption. We can get along just as well, he shows, without postulating a vast sea of subconscious ideas, existing nowhere in particular, of which consciousness is alleged to form but a small part.

The primary task, then, to which Dr. Prince applies himself is the definition of the subconscious in terms of proved reality. He begins his investigation by an analysis of “memory,” which he shows to be a process consisting of three stages—namely, registration, conservation, and reproduction. When we have taken in the fact that conscious reproduction, or “recollection,” is but *one* part of the memory process, we are prepared to understand that there may be almost unlimited conservation of impressions of which a large proportion are never recalled. The inference is that all, or nearly all, of the experiences of life leave their traces upon the brain (or upon the mind), and these residua of experience, which are proved by a multitude of experiments to exist, *even when they are normally beyond recall*, form the materials of the subconscious. The difference between this view and that of Myers may seem, at first sight, not worth talking about; but Dr. Prince very rightly insists upon the ultimate importance of dealing with definable realities. The mental residua, he points out, are real in exactly the same sense as the molecules, atoms, and ions of physics.

Normally the subconscious plays, of course, a large part in ordinary thought, supplying as it does the substance of memory. But its function is not confined to this familiar process. On the contrary, it may be shown that the meaning, or connotation, of an idea, is largely contained in its subconscious setting, or in the “fringe” of consciousness. Nothing, indeed, in Dr. Prince’s book is more striking than his experimental analysis of this fringe or penumbra of thought. By ordinary introspection the fringe cannot be successfully studied, because of the rapidity of its changes, but through hypnotism it has been possible in several cases to obtain an account of the ideas present in the patients’ mental penumbra at a given time. In all these cases the ideas hidden in the fringe were found to have explained the color and “meaning” of the conscious thought. On the whole, it is made very clear that “it is the unconscious, rather than the conscious, which is the important factor in personality and intelligence. The unconscious furnishes the formative material out of which our judgments, our beliefs, our ideals, and our characters are shaped.”

But the subconscious is not a mere static storehouse; it is capable of active and more or less independent functions. Dr. Prince divides the subconscious into two parts which he calls, respectively, the *unconscious* and the *coconscious*. The unconscious consists both of conserved dormant “neurograms,” or neural dispositions, and of unconscious *processes*—the latter illustrated by the more or less familiar case of problems solved during sleep. The coconscious consists of the phenomena of split-off consciousness; it includes those thoughts which display consciousness when tapped”

by means of hypnosis, but which go on outside the awareness of the personal consciousness. Between these two divisions of the subconscious there is no sharp line of demarcation, but it is evident that the coconscious phenomena afford a powerful method of studying the unconscious: they are, so to speak, the unconscious become vocal.

In the course of such a study one of the significant truths brought out is the fact that a given complex of thought may be conscious or unconscious in almost any degree. Sometimes, when there exists in the subconsciousness a painful association of ideas, the patient is aware only of the physical symptoms. In other cases the object of his dread or dislike also emerges into awareness, but without the meaning. In still other cases there is present in the sufferer's consciousness the meaning as well as the object of his emotion and its physical symptoms, but the ideas which originally gave the meaning to this object are concealed from him. Of course, where such a complex is organized some impulse is necessary to give it active efficiency, and this impulse is supplied by the emotion "synthesized" with the subconscious group of ideas. It is gratifying to note, however, that the author refuses to be bound by the narrow rule of the Freudian school, which insists that the impelling emotion always arises from an unfulfilled wish, most usually of a sexual nature. Dr. Prince maintains that various sorts of emotions are equally effective in this respect—a view which the common sense of most readers will welcome.

The total effect of reading *The Unconscious* is to bring the facts of abnormal psychology measurably within the circle of ordinary understood phenomena, while in turn the processes of normal mental life are illuminated. We are made to realize, so to speak, the normality of the abnormal. The formation of pathological complexes in the subconsciousness is a process much like the formation in healthy minds of those sentiments without which our lives would be reduced to chaos. The dissociation of a personality is not essentially different from that of less violent alteration of moods from which few are wholly free. Again, while the author does not in this book develop his doctrine of panpsychism, he shows that intelligence (in a purely pragmatic sense) is found everywhere in life, showing itself at one end of the scale in the behavior of insects, and at the other in the conscious thoughts of man. The manifestations of the unconscious and the conscious (which are often highly intelligent) seem almost to bridge the gap between human consciousness and the supposedly automatic phenomena of nature. Apart from these wider implications, Dr. Prince's book supplies a sort of physiology of the mind, as comprehensible as the physiology of the body, and much more fascinating.

THE FOOTHILLS OF PARNASSUS. By JOHN KENDRICK BANGS. New York: The Macmillan Company, 1913.

There have been writers of humorous verse more adroitly witty and more phrasically incisive than Mr. Bangs, but there have been few who have managed to express nearly so much of that cheerful human spirit which smooths the path of every-day life. Mr. Bangs not only makes us smile, but, what is more important, he makes us want to smile. Even an indifferent joke in his verses takes on an air of pleasant grotesquerie that is most winning, and his jokes for the most part are not indifferent. His